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THE MONISM OF THE GERMAN MONISTIC LEAGUE.¹

IT has been the prerogative of ancient and modern philosophers and theorists to delve into the mysteries, the first cause, origin and purpose of all things, phenomena visible and invisible. What is the result? A never ending chain of arbitrary terminologies, an endless war of pen and sword, a bitter strife between science and religion stubbornly persisted in by powerful, good, brave and illustrious men of both parties, and claimed by both. The consequence is that hitherto we have not been able to answer definitely questions like the following: "What do we know of the origin and nature of things?" "Which laws determine the course of nature, the origin and end of life?" Whatever physics, chemistry, astronomy and other sciences have accomplished in explaining these and similar queries, a point is finally reached where human understanding, reasoning and research work prove deficient. Thus, toward the end of his life, Du Bois-Reymond summed up his life-work of indefatigable research work in these few modest words: "We know nothing about a beginning, first cause and end of all things, and we never will find out."

At any rate, the attempts made by ancient philosophers, especially those of India, Arabia, Egypt, Greece and Rome,

¹ This article consists mainly of translations from authentic sources dealing with the subject. In order to adapt the teachings contained in the Catechism to American conditions whole sections have been eliminated and others modified. They differ from the belligerent attitude of the German *Monistenbund*.

to fathom the secrets of nature, have left remnants on the strength of which their modern successors have constructed new theories and hypotheses by extracting truth from nature itself, previous important observations and discoveries leading to new ones. Thus the way is being paved towards finding and determining nature's laws and bringing nature's forces into service for the benefit of humanity. This unremitting research work into the minutest as well as into the remotest parts of the universe is constantly confining the realm of the mysterious and inexplicable to more narrow limits and is paving the way for the spreading and better appreciation of monism.

Monism holds that there is but one form of reality, whether that be material or spiritual, whilst dualism attempts to explain facts by reference to two coexistent principles. But the aim of knowledge is explanation, and the dualism and pluralism which acquiesce in recognizing two or more distinct forms of reality have so far failed of explanation, and modern monism in all its forms is forging to the front, launched and upheld by some of the foremost men of to-day.

Monism, as first expounded by Plotinus (204-270 A. D.) one of the most important representatives of neo-Platonism, ignores personal individuality and volition and merges all finite existence in the featureless unity of the absolute. Thus the protest against the old form of monism was started. Turning to the historical forms of the theory, Plotinus may thus be classed as a mystical monist, whereas Spinoza (1632-1677) may be called a materialistic monist with an inconsistent touch of mysticism and a certain concession, more apparent than real, to the spiritual side of experience. Hegel (1770-1831) is an intellectualistic monist, explaining matter, sensation, personal individuality and will as forms of thought. The doctrine of Schopenhauer (1788-1860) and Eduard von Hartmann (1842-

1906) is a monism of cosmic will which submerges the individual as completely as Hegelianism, though in a different manner.

The latest form of monism, founded by Ernst Haeckel (born 1834) is based on the results obtained and discoveries made by modern scientists and philosophers, men like Copernicus, Kepler, Newton, Goethe, Kant, Laplace, Darwin, himself and a host of others. It stands by the conviction that the correct philosophic attitude is to accept at least provisionally the main distinctions of common sense, thus opening the avenues leading to the monistic conception of the universe to all who wish to gain an insight into the modern discoveries and views relating to the "world-machine" as Carl Snyder put it.

On this basis, the Monistic League (*Monistenbund*) of Germany was formed in January 1906, and since then branches have been established in many cities of Germany, Austria, Switzerland and Holland. Periodicals like *Das monistische Jahrhundert* have been created, great meetings were held in the largest halls of Berlin and heated public discussions were the immediate result. The orthodox churches and conservative classes became so alarmed at the threatening aspect and dimensions of the new movement that they forthwith organized an opposing body named *Keplerbund* (Kepler League) for the great astronomer. The latter society is composed of the more conservative scientists and theologians, and its immediate object was to attack Professor Haeckel's scientific reputation and standing, to undermine and counteract as far as they could his influence over his followers at home and abroad.

President-Emeritus Eliot's pronouncement on the "religion of the future," which he says will be a monistic religion, is only one of the signs of the times, showing the irresistible tendency in modern thought and life toward a monistic conception of the constitution of the universe.

a monistic philosophy or religion. All this is the inevitable and natural outcome of the rapid and revolutionary progress of modern science and philosophy. Dualism and pluralism are decaying at the very roots. A monistic, a more scientific, conception of things constituting the universe, is rapidly taking the place of the old orthodox dualistic notion. Modern science and philosophy are revealing the world to us as a spiritual commonwealth, self-existing, self-governing and self-directed.

At the beginning the German movement laid the greatest emphasis on the religious and purely theological aspect of monism as an anti-dualistic theory of the relation of God to the world or of spirit to matter. Within recent years, however, it has paid attention to ethical and social aspects, to individual and social life. Thus the new, complete and thorough-going monism proclaims man to be merely the most highly individualized form of the spirituality of the world. The German League has been organized to further the evolutionary theory of the world and to resist reaction in church and school, state and society. Thus its mission is to purge and purify man's views of life of every superstition and hypocrisy; to elevate man's conception of himself to the plane of a true and natural dignity, to arouse an enthusiasm of humanity, to give man an insight into the world as a vast, living, striving, conscious organism, of which he is an integral part, realizing the "kingdom of heaven" during our life on earth.

The Munich (Bavaria) branch of the League celebrated the sixth anniversary of its foundation in the summer of 1912, and in announcing the celebration it proclaimed the following guiding principles:

"The monist is thoroughly imbued with modern ways of thinking, by ignoring the existence of a supernatural being and force creating and governing the universe and all its parts. He strives to understand this from natural

causes as taught and explained by contemporary sciences. Rejecting all beliefs in ghosts and miracles, he is convinced that all that happens in this world and all that ever did and will happen, is, was and will be the result of natural causes; he is convinced that whatever phenomena cannot now be explained satisfactorily will be at some future time as the result of untiring experiments and researches made by scientists, specialists, economists in the fields of nature and the science and conduct of life. According to this view the monist arranges his individual and communal life according to reason, existing conditions and laws.

"To a monist, education culminates in exercising and fulfilling duties toward himself and his environment, including not only his immediate family, community, state and nation, but also the generation to come (eugenics), thus replacing the prospect of a reward in the future, held out and preached to the credulous millions. Thus the monist's ideals of life's activities grow out of and culminate in his conception of conditions viewed with a spirit of fairness and without prejudice.

"The monist's very insight into the natural connection of cause and effect arouses in him that intense feeling of responsibility toward ameliorating and elevating mankind that creates in him the continuous desire to improve and enlarge his views, inspiring him to an unceasing endeavor toward refinement and perfection.

"Keeping his mind free from fanaticism and dogmatism, the monist defends his scientific mode of thinking against the traditional representation; he stands for unconditional freedom in matters of belief, at the same time respecting the personal conviction of others, hoping that in the end not the current creed or faith, but the correct way of doing things will determine man's worth in society in this age of progress.

"Monism is not a creed, religion or system fixed by

dogma, but it is simply an intellectual movement growing out of man's desire to base life's aspect and the conduct of life on the grand achievements in modern science and to live the life of a man actuated by common sense and imbued with obligations toward his fellow men.

"Being based on the experience gained by a thorough comprehension of nature, especially the laws of energy and the course of evolution, scientific monism is gradually replacing the traditional dualism which separates the unseen from the visible world, nature from mind, soul from body.

"Monism rejects that prevalent mode of dualistic thinking which finally arrives at and adheres to traditional conceptions of faith and supernatural interferences in nature's workshop.

"Monism regards *man* as a product of natural development, as an organism evolved from primitive sources through his own inherent powers, aided by his surroundings, and able to fit himself for continuous improvement by observing the rules for the conduct of life.

"Monism defines the soul as the sum total of all mental and intellectual functions of an organism or a union of organisms. In conformity with established psychology it does not consider the soul separable from the body and for that reason rejects its immortality. Furthermore if we substitute the word 'character' for soul, the definition given the latter may also be applied to the former. With the death or annihilation of the individual organism these properties or attributes simply cease to exert themselves, just like any other quality or trait that characterized or gave life to the individual.

"Monism regards the various religions and creeds as a product of the modes of conceiving or trying to understand and interpret nature, visible and invisible, a mental process that influences and characterizes different people at different times and places under unlike conditions. At

the same time, monism tolerates and recognizes the value of religion and the importance it exercises in educating the young and ennobling mankind, but does not endorse the ultra-natural beliefs forced on the minds of the faithful by men of undoubted sincerity, high attainments and zeal.

"Monism does not pretend to remove all doubts, nor to be able to solve all the riddles of life, but it represents a view of life based on the achievements of research work and discoveries in astronomy, geology, anthropology, biology, chemistry and allied sciences, thus preparing mankind for a new era of intellectual and moral progress and enabling intelligent men and women of all classes to think and to act for the welfare of all.

"In trying to apply monism to practical life, we may ask: How does the monist regulate his private and public mode of living? To this monism replies: Regulate your life so that the prosperity of the community and of mankind is assured by keeping the individual in a healthy and vigorous condition, at the same time looking toward a thorough adaptation to surroundings and to the propagation of healthy offspring. Let there be no standstill, no matter how well you have developed, but strive forward toward progress, renewed activity and constant productiveness. Persuade every accessible individual to apply these rules of life, and monism is destined to reach the greatest number of individuals, saving them from degeneration, and to reclaim those that are not living up to the precepts of nature and the community."

In Germany, the birthplace of the new monism, the "Monistic League" attempts to realize freedom of conscience guaranteed by the constitution, thus permitting every citizen to profess his opinion freely in all the states forming the empire. In conformity therewith, the League tends to replace in the schools the religious-moral educa-

tion by a *moral education* based on the results of discoveries and achievements of modern science and by teaching civics so that the future citizen may learn to interpret and exercise the laws as conditioned by and related to the surroundings, community, state and nation.

Thus the inventive mind of a German enthusiast, Dr. L. Frei, evolved a "Monistic Catechism," of which Professor Haeckel says: "I have read with keen interest the catechism teaching the monistic aspect of the world; it covers the ground well and is bound to gain universal approval and success."

A MONISTIC CATECHISM.

The Universe.

1. What is the universe or world?

To primitive people the earth upon which we live was and still is a microcosm, a world in miniature, with heaven stretched over it. According to the ancients the macrocosm, all universe, centered in the earth, around which moved not only sun, moon, and planets, but also all the other celestial bodies.

Thus the earth was considered the center of the universe, until Copernicus (1473-1543) and others defended and confirmed the theory that the earth, the moon and the other planets revolved around the sun, receiving also their light from this central body. Subsequently Kepler (1571-1630) discovered the laws governing the motions of the planets, Newton (1643-1727) calculated the mass, density and volume of celestial bodies.

Kirchhoff (1824-1887) and Bunsen (1811-1899) discovered and developed spectrum analysis, now called spectroscopy, by means of which the chemical constituents of celestial bodies can now be ascertained when comparing

their spectra with those of the various elements existing on our earth.

In short: Macrocosm, universe or world at large, includes all celestial bodies as well as all substance filling out the space between them.

2. How old is the world?

According to biblical belief, the world has been in existence about 6000 years, but natural science tells us through its silent but truthful and dependable witnesses that the world has neither beginning nor end. It has never been created, and all parts composing it will remain in some form or other as will be explained forthwith.

3. What laws govern the universe?

The untiring efforts of sages of antiquity and modern times have finally culminated in determining two laws governing the universe. The first one, discovered and framed by a Frenchman, Lavoisier (1743-1794) teaches the conservation of matter: "The sum of all that constitutes the universe remains the same in spite of all changes of form. Not a particle of matter is lost, wasted or added."

The second law, attributed to several men of science, but finally formulated in a definite form by Julius Robert Mayer (1814-1878) and Hermann Helmholtz (1821-1894) is the law of the conservation of energy: "The sum of all forces acting in and propelling the universe producing all phenomena remains the same." Heat may be changed into motion, the latter may be converted into light, sound or electricity; correct measurements show that the amount of energy apparently spent has remained, although represented in different form, and that no particle of force or energy in the universe is lost, wasted or added.

These two fundamental laws dominate not only the

inorganic, but also the whole of organic nature, the life of plants and animals as well as the existence of man.

4. What is the world governed by?

According to the previous chapters, it is evident that the world governs itself.

Science does not recognize (because it cannot locate) a being outside of the universe which governs the universe.

5. Has there ever been a beginning of the world?

According to the Bible and to similar books and traditions, among civilized and uncivilized people, the universe was called into existence by one or more supernatural beings. Yet some of the ancient philosophers with advanced ideas taught the birth of the earth from primary elements or forces, and even some of the new cosmogonies based on the theories laid down by Kant and Laplace cannot cut loose from a beginning of the world. But science teaches us that cosmic time and space are infinite. The world has had no beginning and will have no end. All matter has been and will be forever in constant motion and is subject to continuous changes. Thus new bodies are being formed by contraction, others disintegrate forming the basis for new organisms.

6. Therefore, are we justified in asking: What has the world been made of?

No, for according to incontestible truths arrived at as mentioned previously, nothing can be created from anything not existing in spite of all theories, dogmas, elusive explanations and elucidations invented and taught by otherwise learned theologians and Bible critics; the natural laws prevail, according to which the substance forming the universe never had a beginning and never will have an end.

7. Will there be an end of the world?

No. The energy of the world is constant. There will never be a maximum nor a minimum of energy, and when two atoms or two celestial bodies merge, heat is liberated and converted into a corresponding amount of energy. The universe, therefore, is the only *perpetuum mobile*.

8. How was the beginning of our earth?

Neither the earth nor the other parts of the vast universe were created, but the earth, as well as the other planets forming part of our solar system has separated from the sun, first becoming a nebulous ball, cooling off by and by, at the same time emitting heat, until a hard crust was formed. The steaming atmosphere surrounding the earth became lower and finally covered the surface with water, and organic life on earth became possible.

9. How did organic life come to earth?

Not through an act of creation, but it very likely evolved from inorganic matter forming albuminous, gelatinous, carbonaceous compounds that became animated and turned into organisms consisting of cells. This is called spontaneous generation by modern scientists and is going on all the time. There are, however, various theories trying to explain the origin of life on earth as transplanted from other celestial bodies, but they take us to still more remote ground, reverting to a chain of questions: "How did organic life originate *there*?"

10. Where do our plants and animals come from?

They have gradually developed from the one-cell organism. This truth has been finally established by the untiring researches of Lamarck, the Frenchman, and of Charles Darwin, the Englishman, who thus became the founders of

the modern theory of evolution, teaching that all organisms have been evolved from the next lower ones. Whilst the details of the whole process of evolution will forever be inaccessible to us, evidence gained from research work goes to prove that the theory of evolution comes nearer solving the riddle of organic life than any other theory, antiquated books of "wisdom" or traditions of mystic origin.

11. Is there an essential difference between organic and inorganic nature?

No. Natural science recognizes no dualistic, but only one monistic principle in nature, for the same law of substance that governs organic life is also the cause in the changes of inorganic bodies. A difference exists in characteristic chemical-physical properties, especially the ready decomposability of the albuminous and carbonaceous compounds which cause the phenomena of motion, distinguishing living organisms from inorganic bodies.

12. Is it necessary to attribute the processes of nature to supernatural causes?

No man of science nowadays will explain the phenomena of nature by taking refuge in a supernatural cause. Physical and chemical laws obtain in nature's workshop. Only a few scientists still cling to supernatural causes in explaining organic life; most of them respect the general laws dominating organic beings, as well as inorganic bodies. Thus, instead of asking to what end a body exists we try to find the laws governing its existence.

13. Are design and perfection dominant in nature?

Not at all. However, according to the theory of evolution as laid down by Darwin and his disciples, it became evident that a perfection of organisms is attained solely through self-activity of every single part, a principle called

teleological mechanism. But even after an organism has adjusted itself to conditions, its perfection would not be a permanent one, but subject to changes influenced by many conditions, such as environment. Daily observation in the animal and plant kingdom prove this imperfection by producing organs poorly developed, useless, rudimentary, and even dangerous to the propagation of its kind. According to this there will never be perfection in nature.

14. Is there a moral order of the universe?

Nothing but a negative answer may be gained through a perfect understanding of the preceding chapters. There being no room for a moral order in the physical and chemical constitution of the universe and in the history of the organic world existing for countless years, there are no other laws prevailing in the history of nations than the all-dominant precepts of nature. The struggle for existence is not fought out and decided by the moral order, but by the physical and intellectual excellence, activity and superiority of the individual.

15. Is there room left for a "Providence"?

With the elimination of a moral order established on uncertain ground and attributed to mythical personalities vanish all traces of a providence, which is but the fancy and creation of man who considers himself the center of this vast universe. However, one who understands nature thoroughly knows also that the life of the individual is dependent on mechanical causes and conditions.

Man.

16. How did man come into existence?

Man was not formed of clay and equipped with an immortal soul by a creator, but has developed gradually from

the vertebrate animals, lastly and very likely from the group of primates.

17. What position does man occupy in nature?

After it has been proved that our earth is not the center of the universe, but only a minute part of it, it has also been shown that man is not a godlike creature, separating him from the rest of the organic world, neither is he the predestined center and ultimate aim of all life on earth, but only a link in the chain of living organisms, no matter how eminently the superior development of his nervous system enables him to occupy a dominating position among the other organisms.

18. What has man in common with animals?

The animal body, as well as the human, consists of millions of little cells combining into a great variety of tissues and organs, all of which perform reciprocal functions. Like all quadrupeds he has four limbs, consisting of upper and lower arms, upper and lower legs, wrists and tarsi, metacarpal and metatarsal bones, and bones of fingers and toes. Muscles and nerves, joints and ligaments are similarly constructed. Man is to be classed with the mammals on account of having mammary glands. He is covered with more or less hair. In short, all organs are built on the same principle in man as in animals. The main distinguishing features placing man nearer to the primates than to any other living animal form are the formation of hands and feet, consisting of five members each, all covered with nails, the position of the thumb, the uniformity of the four kinds of teeth, the simplicity of the pear-shaped uterus and the structure of the brain. Man's nearest progenitors among the apes are very likely the primates of the old world, both showing remarkable similarities of the structure of the bones as well as of the

organs of the body. Single bones discovered in the oldest diluvial stratum on the island of Java have been put together to construct a hypothetical *pithecanthropus erectus*, the nearest missing link between man and ape. Other links have been discovered, and are still being looked for, in other parts of the globe.

Occasional reports from the interior of dark continents about primitive people discovered show that missing links are continually in the making, but are hidden from view in inaccessible parts of the globe.

19. Is the embryological development of man different from that of other animals?

No, it is essentially the same. The fusion of the spermatozoon, the reproductive cell of the male, with the ovum, the corresponding cell of the female, develops one resultant uninucleated organism or cell which is called the zygote. This process of fusion between the two kinds of reproductive cells, which are called gametes, is called conjugation, fertilization of the ovum, and its result is the establishment of a new individual.

20. What does the physiology of man teach?

It teaches that man belongs to the great group of vertebrate animals, for in the first stages of development the human embryo is very similar to that of other vertebrates. It may be here noted that the great embryologist Karl Ernst von Baer was the first to call attention to the remarkable agreement between the development of the individual and the development of the ancestral line to which the individual belongs. He showed that in every organism, as well as in its component parts, there is a gradual progress from the simple to the complex, from the general to the special. As Haeckel puts it: "Ontogeny is a recapitulation of phylogeny, or, somewhat more explicitly, the se-

ries of forms through which the individual organism passes during its progress from the egg-cell to its fully developed state is a brief, compressed reproduction of the long series of forms through which the animal ancestors of that organism, or the ancestral forms of its species, have passed from the earliest periods of so-called organic creation to the present time."

Thus, observation shows, as the theory of evolution demands, that the germs of all animals are, at the outset, exactly like each other; but in the process of development each germ acquires, first the differential characteristics of the subkingdom to which it belongs, then, successively the characteristics of its class, order, family, genus, species and race. For example, the highest mammal, man, begins his corporeal existence as a simple germ-cell in form and general appearance like an adult ameba, and utterly indistinguishable from the germ-cell of other vertebrates. As development progresses, the embryo gradually becomes more and more differentiated. In its earlier stages it may be recognized as the embryo of a vertebrate, but it is impossible to tell to which class of vertebrates it belongs. So far as appearances go, it may be that of a fish; a reptile, a bird, or a mammal. Subsequently it exhibits the characteristics of a bird or a mammal, but the order to which it belongs is disclosed only at a yet later period. At a still later stage, after manifesting the characteristics of the family, genus and species of which it is a member, it acquires the distinguishing attribute of its race.

21. Which animals resemble man most?

Considered physiologically, man is nearer related to apes than to any other mammal. The similarity consists in the structure of the bones, the mode of living, the motions, the functions of the organs of sense and taking care of the offspring, the secretion of the glands, the functions

of the heart and of all other principal organs. Even the articulations of the primates may be considered an initial step to human speech.

Retrospect.

Whether or not the first beginnings and germs of organic life have come from other celestial bodies or have developed in the manner described in sections 8 and 9, there is up to this day taking place a perpetual introduction and development of newly formed organisms, all of which have developed and are still being developed at different places under most varied conditions and are the prototypes of different types or groups of individuals, tribes and classes as is shown in fossils as well as in others which have never come to light, commonly termed missing links. Other organisms have failed to adapt themselves to new conditions and have become extinct.

Applying this mode of reasoning concerning life on earth to the origin of mankind we may safely assume that *all men are not descended from one prototype*, but that each group or each race has developed from a progenitor of its own at different times, in different places, in different zones under the most varied conditions.

Consequently those people ought to feel relieved who have believed that all human beings of all colors and types are descended from one Adam and Eve. So we may be more generous in the future by dealing out a separate Adam and Eve to each type or race of man.

22. Is there an essential difference between the soul of man and the soul of animals?

The difference is not in kind, but only in degree.

23. What do we call "soul"?

According to notions received from the ancients the

soul is separable from the body. However, modern science, finding expression in monism, defines it to be the *sum total of all manifestations* exercised by the *living organism*, thus being a synonym of character, propelling, driving force or energy governing the whole universe down to the minutest atom.

24. Where is the soul located?

The manifestations of the vertebrate, including man, meet in the central nervous system, finally in the brain. In invertebrate, many-celled animals, the soul functionates mainly in the ganglia which are connected by chords.

25. Do only the many-celled higher and lower animals possess a soul?

No—for if all higher organisms have developed from lower forms the difference in the quality of the soul or the manifestations of life is one of degree only and consists in the lower forms in sensitiveness to incentives from the immediate environment, the discharge and exchange of reciprocal emotions, the instinct of self-preservation and propagation of its kind. Noticing these manifestations in the most primitive, one-celled animals and plants both these organisms may as well be credited with a soul, which is inherent in the cellular body or protoplasma.

26. How, then, may these manifestations of human and animal organisms, the soul, be traced and demonstrated?

By tracing them from the highest organisms down to the simple cell body in the following manner: From the known sensitiveness characteristic to man and the highest vertebrates we come down to the unconscious sensitiveness of the lesser animals, then to the primary differentiation of the organs of sense, further down to the organs indifferent to the senses as found in the lowest many-celled and

the higher one-celled organism, finally arriving at the sensitiveness of the single cell body.

27. What does this ontogeny and phylogeny of the soul teach us?

The former takes us back to the simple cell soul. From there we reach a union of unconscious sensations and motions in the round cell-clusters of the unicellular colonies corresponding to the nucleus of the furrowed egg of the multi-cellular individuals. In all cases, however, whether the cell-unit lives freely as a unicellular organism or forms an integral part of a multicellular individual, it exhibits in itself all the phenomena characteristic of a living being. Each cell assimilates food material, either obtained by its own activity, as in the majority of the protozoa, or it is brought, so to speak, to its own door, by the blood stream, as in the higher metazoa, and builds this food material into its own substance, a process accompanied by respiration, assimilation and excretion and resulting in growth and development. Each cell exhibits in greater or less degree "irritability" or the power of responding to stimuli; and finally each cell, at some time in its life, is capable of reproduction. It is evident, therefore, that in the multicellular forms all the complex manifestations of life are but the outcome of the co-ordinated activities of the constituent cells. The latter are indeed as Virchow (1821-1902) has termed them "vital units." It is, therefore, in these vital units that the explanation of vital phenomena—including "soul"—must be sought.

28. Is the brain of man absolutely different from that of animals?

In degree. Generally speaking, the great brain, or the cerebrum and the hind brain or cerebellum of the mammals are more developed than the medulla oblongata, the

transitional part between the spinal cord and the other two parts of the brain proper. The most primitive forms of mammals still in existence have a brain very much like that of the amphibia and reptiles found in the oldest formations of our globe. The brain was fully perfected in animals living during the older tertiary formation, whilst during the recent, post-glacial formation, it reached its highest perfection in the primates and finally in man. The differences in the structure of the brain and the corresponding soul-life of man and the anthropoid apes are smaller than between the latter and the lesser or primitive apes and prosimiae.

29. Has only man sense?

Not at all. The association of ideas brought about unconsciously in primitive animals is effected more consciously by the more developed and so-called higher classes of animals and finally takes the form of simple ideas leading up to concrete association of ideas. The highest perfection is reached in man, who is endowed, through a chain of abstract association of ideas, with reason, the faculty or process of drawing logical inferences from premises.

Thus we speak of man as essentially a rational animal, it being implied that man differs from all other animals in that he can reason. It is, however, exceedingly difficult in this respect to formulate an absolute distinction between man and animal. Observation undoubtedly suggests that the latter has a certain power of making inferences. Between the higher animals and the lower types of mankind the distinction is so delicate that many psychologists argue that the difference is one of degree rather than one of kind. There can be little doubt, however, that inference by man differs from that of the brute in respect to self-consciousness, and, though there can be no doubt that some animals dream, it is difficult to find evidence for the presence of

ideal images in the "minds" of any but the highest animals. In the nature of the case it will be impossible to arrive at satisfactory conclusions as to the rationality which may be predicated of animals.

30. How about the much talked-of freedom of the will?

This human attribute as preached both by believers and unbelievers cannot hold out against the judgment of pure reason. Every activity and utterance of the soul as well as every act of the will is limited and conditioned by the organization of the individual on one side and by the influences from without on the other. The freedom of the will is only apparent and everybody acts according to the character or kind of pursuits acquired or inherited from progenitors. Circumstances decide at the impulse of the moment, but are limited by laws governing emotions, the strongest one usually prevailing.

31. What is thought of the immortality of the soul?

The third article of the Apostles' Creed reads as follows: "I believe. . . in the resurrection of the body and life everlasting." But belief in the immortality of the soul is just as untenable as belief in the freedom of the will. It is not even a constant tenet of all higher forms of religions. There is no mention of it in the Books of Moses, nor in the older books of the Old Testament written before the Babylonian Exile. The religions of Buddha and Confucius do not mention it. Then the belief is not inherited in man. Many primitive, uncultivated people know nothing of it, neither the Vedddhas of Ceylon nor other aborigines of India, Australia and both Americas.

Belief in the existence and immortality of the soul has developed by pondering about life and death and especially through the dualistic conception of the human organism. However, against the belief of the immortality of the soul,

the resurrection of the body and an eternal life science makes the following claim: The soul is not an immaterial body with extraordinary properties, as mentioned before, but it is the sum of emotions characteristic of the constitution of the parts of each individual, especially of the central nervous system and therefore ceases to function at the expiration of the individual; moreover, whereas chemists and astronomers have discovered distant bodies and have ascertained their constituent parts, no scientist has ever succeeded in discovering or locating former inhabitants of earth or any of their component parts.

The Spiritual World.

32. How does man look for truth?

In a twofold manner: By learning to find out and by believing what is taught him.

33. What are the sources of our knowledge?

Impressions which we receive from different sources through our organs of sense and which are associated with previous knowledge gained by aid of the reasoning faculty the seat of which is the brain.

While we do not know positively the first and innermost causes and principles underlying all things we accept as true and real whatever we perceive through our own organs of sense and whatever has been proved by or is based on established scientific facts, observations and calculations.

34. What do we mean by belief or faith?

Adhering to ideas, perceptions, notions and traditions the truth or existence of which has or has not yet been proved and established.

35. Is there a belief or faith in science?

Certainly, there is and there has to be, for it is indispensable to all scientific and research work undertaken under the guidance of established and proven facts. It will adhere to all theories and hypotheses based on a number of deductions and explanations until the latter may be disproved or displaced. . . .

51. Is there room for a creed founded on pure science and natural philosophy?

Yes, it would be a creed unifying the conception of the spiritual with that of nature substance. More than a thousand years before Christ, the first seeds of a unification have been spread in India, Egypt, China and Japan. Some of the Greek philosophers have been imbued with the spirit of a philosophic religion or religious philosophy.

52. Does monism satisfy reason and the human mind?

It ought to, because it is based on secure, tangible and visible foundations laid throughout the universe, on facts, events and phenomena partly anticipated, not fully understood by previous generations, but finally proven beyond a doubt by exact science, modern discoveries and researches, achievements refuting at the same time old traditions and beliefs as related in documents and books forced on us as being inspired. Unbiased and unprejudiced people ought to feel relieved now, the road having been paved toward a better and a clearer understanding of nature, enabling all of us to grasp and interpret the problems of life, the ideals of truth, usefulness, morality and beauty.

53. How may we attain the ideal of truth?

By striving to understand and to learn to connect natural phenomena with their causes and effects.

54. How may we attain the ideal of morality?

By following the golden rule first enunciated by Confucius 500 years before Christ in these words: "What you do not like when done to yourself, do not do unto others," or expressed directly: "Treat others as you expect to be treated."

This is the plainest, straightest and most effective policy leading to an exemplary, virtuous life.

55. Where does the monist look for his ideals of beauty?

In the beautiful forms of nature and in the products of human skill as far as the latter are true imitations of nature and adapted to some purpose or end.

OTTO HERRMANN.

BOSTON, MASS.